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ARTICLES TO BE ENQUI- RED OF, BY THE *Church Wardens and Swornemen* within the Archdeaconrie of Middlesex.

*And the trueth thereof to be by them upon their oathes
certainly presented to M. Doctor Squier Archdea-
con there or to his Officialles, with particular
answeare to everie Article.*

1582.

FABRIO LAV



FLORESCIT.

L O N D O N

Imprinted by John Wolfe, dwelling at the Signe
of the Fox in Old Fishstreet neare the
Signe of the Swanne,



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Anno Domini 1582.



I K S T, whether Common Prayer be said in your Church or Chappell vpon the Sondayes and Holye dayes at conuenient houres reuertently and distinctly in suche order, without anye kinde of alteration, as is appoynted by the Booke of Common Prayer, and the Lawes of this Realme: and whether your Minister so tourne himselfe, and stand in such place of your Church or Chauncell, as the people may best heare the same: Whether the Holy Sacramentes be likewise ministred reverently, in such manner as by the Lawes of this Realme is appoynted: And, whether vpon Wednesdayes and Fridayes, not being Holye dayes, the Letanye and other Prayers appointed for the daye, be sayde accordingly, and the Communion against sinners, read thrise yearly:

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Articles to be enquired of, within

2 Whether you haue in your Church or Chapell all thinges necessary and requisite for common prayer and administration of the Sacramentes, specially, the booke of Common Prayer with the newe Kalender, two Psalters, the Englishe Bible in the largest volume, the two Comes of the Homelies, the Paraphrasis of Erasmus translated into English, the Table of the Tenne Commaundementes, the Table for the degrees of Matrimonie, a conuenient Pulpit well placed: a comely and decent Table standing on a frame, for the Holy Communion, with a fayre linnen cloth to laye vpon the same, and some coueringe of Silke, Buckeraine, or other such like, for the cleane keeping therof, a fayre and comely Communion Cup of Siluer and a couer of siluer for the same, a sute Caser wyth two lockes for the keeping of the Register Booke, and a strong Chest or box for the Almes of the poore +

3 Whether any person or persons bee admitted to amsware as Godfathers or Godmothers at the Christening of any Childe, except he or she haue before received the Holy Communion, and can geue accompte of their faith, and will recite the same before the Minister, if he or she be thereunto required?

4 Whether any person or persons, not beinge ordered at the least for a Deacon, do either say Common Prayer openly in your church, solemnize Matrimony, or administer the Sacrament of Baptisme, or deliver to the Communicantes the Lordes Cup, at the celebration of the Holye Communion, or doe burie the deade, or geue Thankes for Women after their

the Archdeaconrie of Middlesex
their Childdirth, and what he or they be that so doe:

5 Whether your Parson, Vicar, or Farmer of your Benefice, do cause any Curate to serue in your Church before hee be examined and admitted by the Ordinarie, or his Deputie in writing, and your Minister haue his sufficient letter of Orders or no:

6 Whether your Minister or you haue suffered any Interludes to bee played in your Churche or Chappell, where Gods Word and Prayer are to be used, or there be any in your Parish that doth violate or breake the Lordes Day by any kinde of worke or pastime whatsoever, or any Minstrels that use any playinge vpon their Instrumentes in your Churche or Chappell, or your Churchyard, or other that hath made any fray, or used any brawlinge or unseemely noyse there, or any that use any Dauncinge or other kinde of bayne pastime in the foresaide places at any time, And whether ther be any Dauncing, Rissing, or gameplaying, or any bodily labour, as ploughing, carting, or any handie craste used in your Parish vpon the solemne feastes, or festivall dayes:

7 Whether the people of your Parish, especially householders having no lawfull excuse to bee absente, do faithfullye and diligentlie endeuor themselves to resort with their children and seruantes to their Parish the Churche or Chappell on the Holy dayes, and chiefly vpon the Sondayes, to Morninge and Eveninge Prayer, and vpon reasonable let thereof, to some vsuall place where Common Prayer is used, and then and there abide orderlye, and soberlye, during

Articles to be enquired of, within

ring the time of Common Prayer, Homelies, Preachinges, and other Seruice of Gods word there used, reverently and devoutly giuinge themselves to the hearing thereof, and who they be that either negligently or willfully absente themselves, or come very late to Church vpon the Sondayes especiallye, or that walke, talke, or otherwise unreverentlye haue themselves in the Church, or use any gaminge abroade or in anye house, or sitte in the Streates or churchyard, or in anie Tauerne, or Alehouse vpon the Sonday or other Holy day, in the time of Common Prayer, Sermons or reading of the Homilie, either before noone or after noone, or els resorte to Faires, Playes, or games, in the same time?

8 Whether the foysaiture of twelve pence for every such offence appoynted by a Statute made in the first yeare of the Queenes Maiesties raigne be levied, and taken by the Church Wardens of euery person that offendeth, and by them bee put to the use of the poore of the Parish, and if it bee not, by whose default it is not levied, and what particular sommes of mony haue bene foysayted that way, & by whome since the Annuntiatio of our Lady in the year of our Lord 1581, vntill the day of geuing vp the presentment concerninge these articles, and to whome such foysaitures haue beeene deliuered?

9 Whether there bee anye Innekeepers, Alewives, Tittaylers, or Tipplers that suffer or admit anye person or persons in their houses to eate or drinke, or play at Cards, Tables or such like games in time of Common Prayer or Sermon on Sondayes

the Archdeaconrie of Middlesex

dayes or Holy dayes, and whether there bee any shoppes open on Sondayes or Holy dayes, or anye Butchers or others that commonly use to sell meates or other thinges in the tyme of Common Prayer, Preaching, or readinge of the Homilies. And whether in any faires or common markets falling vpon the Holy dayes, there be any shewing of any wares before the deuine seruice be done.

10 Whether for the putting of the Churchwardens and Swornemen the better in remembrance of their duetie in obseruing and noting such as offend in not comming to diuine seruice, your Minister dos openly euerie Sonday, after he haue read the second Lesson at Morning and Evening Prayer, monishe and warne the Churchwardens and Swornemen to looke to their charge in this behalfe, and to obserue who contrarie to the saide Statute, offend in absenting themselves from their Parish Church, or vnererently as is aforesaide use themselves in the tyme of diuine seruice?

11 Whether your Minister do exercise himselfe in godlye studie of Holy Scriptures, and vertuous bringing vp of youth, as in teaching of the Catechisme lastlye setforth by authoritie, and other godlye exercises from time to time?

12 Whether your Minister do at the least every Sonday and Holy day, openly in the Church cal for, heare and instrua, all the Children, Apprentises and seruantes of both the sexes, that be of conuenient age within your Parish, or at the least so many of them,

Articles to be enquired of, within

as the time will serue, and as he may well heare and instruet, for halfe an houre at the least before, or at the
Eveninge Prayer, in the x. Commaundementes,
the Articles of the beliefe, and the Lordes Prayer,
and diligently examine and teach them the saide Ca-
techisme?

13. Whether all Fathers, Mothers, Maisters
and Dames of your Parische, cause their Children,
Seruauntes, and Apprentises, both mankunde and
womankunde, beringe aboue sixe yeares of age, to
come to the Churche on the Sondayes and Holye
dayes, at the tyme to them appoynted, or at the least
such and so many of them as your Minister shall ap-
point, and obediently to heare and be ordered by the
Minister vntill such tyme as they haue learned the
same Catechisme? And what be the names of these
that doe not cause their Children, Seruauntes and
Apprentises so to come to the Churche to bee instru-
eted and examined? And how many of the said Chil-
dren, Seruants, and Apprentises be in your Parish,
which being aboue seauen yeares olde, doe not aun-
swere to the sayde Catechisme, and what bee their
names and age, and wyth whom they dwelle? And
whether do you which are the Church Wardens di-
ligently obserue the offenders in the premisses, that
you may quarterly make true presentment of them?

14. Whether your Minister, or any man or wo-
man in your Parish doe willfully mainetaine or de-
fende any Heresie, false opinions, Popishe errors,
contrarye to the lawes of Almighty God, and true
doctrine, by publike authoritie in thy Realme now
setforth?

the Archdeaconrie of Middlesex

setforth? And whether any keepe any ~~fraternal~~ secret Conuenticles, contrarye to the Lawes, or anye within your Parish be suspected to bee Papistes, Anabaptistes, Libertines, or of the detestable secte of the Familie of Loue, or of any other notable heresie, and what be their names?

15 Whether, doth your Parson, Vicar, Curate, or Minister keepe any suspected woman in hys house, or be an incontinent person, geuen to drunkennes, idlenes, or be a haunter of Tauernes, Ale-houses, or suspected places, or be a Hunter, Hawker, Dicer, Carder, Tabler, Swearer, ffaile dissembler, or otherwise suspected of any notorious crime, or give any euill example of life?

16 Whether your Churche bee voide of an Incumbent, how long it hath bene so voide, by whome, and at whose order the fruities are gathered, and bestowed, by whome and at whose appointmente the cure is served?

17 Whether your Minister vse to praye for the Queenes moste excellente Maestie (Queen Elizabeth) in your Churche: and whether hee exhorte the people to obedience of her Vighnes, and other Magistrates beeing in authoritie vnder her, or no?

18 Whether your Parson or Vicar hath preached or causes to bee preached in your Churche his quarterly or monethly Sermons, as by the Queenes Injunctions hee is bounde, and what bee the names of him or them, that so did preache, and whether hee

Articles to be enquired of, within

admitted any to preach, not being lawfully licenced, or haue letted or inhibited those that were licenced, and whether if there be no Sermon, your Minister doe reade every Sonday distinckly and plainly some part of the Homelies appointed by the Queenes authoritie to be read? And whether doth he Quarterly read the Injunctions?

19 Whether your Parson, Vicar, or Curate, haue publikely, or secreatly taught any doctrine tendinge to the discredite of the received order, for governmentes or publike Prayer, in the Churche, or make anye innovation? and whether they haue permitted any man so teaching or making any such innovation, who they bee and what bee their names, that so did teach?

20 Whether your Parson, Vicar, or Curate, after the Gospell, haue read openly in your Churche twise this yeare plainly without addition or change the declaration of certain principall Articles of Religion setforth by both the Archbishops & the Bishops of this Realme, for unitie of doctrine, being appointed to bee read upon some Sonday within one moneth next after Michaelmas and Easter yearly?

21 Whether your Minister hath admitted to the receiving of the holy Communion any open and notorious sinner or evill liner, by whome the Congregation is offended, or anye malicious person that is out of charitie, or that hath done any open wrong to his neighbours, by woord or deede, without due penance, first done, or reconciliation had, to the satisfaction.

the Archdeaconrie of Middlesex
faction of the congregation?

22 Whether your Minister hath admitted to the holy Communion any of his Parish either mankinde or womankinde, that cannot say by hart the X. Commaundementes, the Articles of the Faith, and the Lordes Prayer, and that cannot say by hart the Catechisme authorized, or are not diligente to learne, to render a reason of their faith, and whether he marry any persons which were single before, that cannot say the layde Cathechisme, and whether he woteth to examine hys Parishners at conueniente times, to the entent he may know whether they can say the same which is required, and whether there be any that do refuse so to be examined or no?

23 Whether there bee any in your Parish man or woman bvinge of conueniente age, that hath not received, the holy Communion thrise at the least this last yeare, and namely at Easter last or there about, and what their names are? And whether yearelye before Easter or at such conueniente times as your Minister shall think mette, and require hys Parishners to recite unto hym the Catechisme by harte in Englishe, if any doe willfully and stubberneyly refuse to recite the same, the Church Wardens and Swornemen or any of them doe assisse and aide the Minister therein, that suche stuberne persons maye bee rebuked and repelled, from the Communion at that time?

24 Whether there bee in your Parish any that are knowne or suspected to be malicious, contentious

30

Articles to be enquired of, within

o; vncharitable persons, anye swearer, o; blasphemers of the name of God, anye fornicato;rs, adulterers, incestuous persons, baudes, o; anye that receive such incontinent persons, o; anye that harbor women with child which be vnmaried, conneying o; sufferinge them to goe away before they haue done anye penance, o; make satisfaction to the Congregation, o; any persons that are vehemently suspected of any of these o; suche like faultes, o; that bee not of good name and fame touching such crinies, whether there bee in your Parish any dronkardes, common slanderers of their neighbors, raylers, skoldes, o; sowers of discorde betwene neighbors, either baudes o; any other euill o; suspected liuers of incontinent life, who they be?

25 Whether the Scholemasters o; Scholemistresses that teach in your Parish, either openly o; priuately in anye gentlemans house o; others bee of god and sincere Religion and conuersation, and bee diligent in the teachinge of youth in the Catechisms lastly setforth by authoritie, as also in other godlye and necessary documents of learning, whether they bee examined, allowed and licenced to teach by the Ordinary o; his deputie, and what bee their names that be not licenceed?

26 Whether there be any that be maried in degrees so bidden, o; that haue married two wiues o; two husbandes both living, o; that liue not together with their wiues, and what be their names?

27 Whether there bee anye man o; woman in your

the Archdeaconrie of Middlesex

your Parish that vseth witchcraft, coniuring, south-
saying, charmes, or unlawfull Prayers or invoca-
tions in Latin or English for or vpon any Christian
body, or beast, and what be their names, or any that
do go or seeke for helpe at such sorcerers handes?

28 Whether you doe know, or haue heard say,
that within your Parish there is, or are any person,
or persons notoriously knowne or suspected, to of-
fend contrary to the Statute made in the seauen and
thirtie years of the raigne of King Henrye the eight
for reformation of blurie, and revived by an Acte
made in the thirteenth yeare of the raigne of the
Queenes Maiestie?

29 Whether your Minister do Church any un-
married women, after they haue beene deliuere of
their children begotte unlawfully, before they haue
acknowledged their faultes openly, according to the
order prescribed by the Ordinarie or his deputie?

30 Whether your Fontes or Baptisteries bee
remoued from the place where they were wonte to
stande, or any persons leauinge the vse of them, doe
Christen or Baptize in Basons, or other prophane
vessells, not accustomable vsed in the Church before
time? And whether any Christen without Godfa-
thers and Godmothers, or after any other order then
is prescribed, by the booke of Common Prayer?

31 Whether your Church, Chappel, or Charn-
cell, and euerie parte thereof be all in good and suffi-
cient reparations, and cleanly kepte, and the man-

Articles to be enquired of, within
yon house of your Parson and Vicar with the buil-
dings thereunto belonginge, likewise repaired, and
your Churchyarde well fenced and cleanly kepte,
and if any of the same bee ruinous and in decay, tho-
row whose default it is so? And whether the Church
Wardens of the laste yeare were emoyned to haue
repaired any part of the Church or fenced the Church
yard and did neglect to do the same?

32 Whether the Church Wardens of the laste
yeare haue geuen to the Parish a iust account of the
Church godes, that were committed to their charge,
and what Church godes they haue sold, and whether
to the profite of the Church or no, or anye that doe
withholde anye stocke or money belenginge to the
Churche? And whether anye person suppresse the
last will of the deade, and perfourme not Legacies
bequeathed to the Churche or to Orphanes, poore
maides marriages, high wayes, schoules, or any other
godly vse?

33 Whether when any christian body is in pas-
singe, the Bell be tolled, especially in great Townes
where they be neare the Church or Chappell, so that
the people maye bee moued thereby to praye for the
sick person, and whether there bee any other vaine
ringing but one short peale before the buriall and an
other after?

34 Whether your Minister doe keepe well and
orderly your Register booke of Weddinges, Christi-
nungen, and Burialles within your Parish, and doe
present a copie of them once euerie yeare, by Inden-
ture

the Archdeaconrie of Middlesex
ture to the D^ridmarie or his Officers :

35 Whether there bee within your Parish any
guill disposed persons whiche haue by anye meane
vnreuerently abused your Minister, either by woorde
or deede ?

36 Whether there bee any within your Parish,
that haue bene presented as offenders heretofore,
which haue not done their penance prescribed vnto
them, or that stand willfullie excommunicated, and
who they be ?

37 Whether you know or haue heard that the
Church Wardens and Swoyne men of your Pa-
rish the last yeare haue left any person or persons pu-
nishable for any offence by the Lawes Ecclesiastical
unpresented, whereby they haue escaped vnrespon-
ded, and by whose default, and what are the parties
names that haue so offended, and wherein haue they
offended ?

38 Finally, whether you know or understand
of any other matter or cause Ecclesiastical woorthy
of presentmente, herein not expressed, and you shall
present the same ?

F I N I S. O